

# THE PACIFIC

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Paradise, California, Where Educational Conference  
Will Be Held July 2-4.

# THE PACIFIC

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There was completed in London, recently, a Christian Science church which, with the site on which it stands, cost \$400,000. Christian Science is not yet twenty years old in England. Some of its Boston devotees began work in London in 1890. Now, this handsome edifice, which will seat 1,400 people. Pasadena, the California city of beautiful churches, is to have, ere long, a new Christian Science church which will cost \$112,000.

The "Pocket Testament League" is the name of a movement inaugurated during the recent Chapman-Alexander revival meetings in Philadelphia. The pledge reads: "I hereby accept membership in the Pocket Testament League by making it the rule of my life to read at least one chapter in the Bible each day, and to carry a Testament or Bible with me wherever I go." Everybody ought to read something in the Bible every day. Many are doing it who will not wish to pledge themselves to carry a Bible with them wherever they go. However, we doubt not that this league will secure many adherents and will do much good.

A closer unity among the pastors is one of the effects of the Chapman evangelistic meetings in Philadelphia, noted by the Westminster. "In one of the districts we saw at different times among the clergy in the pulpit a Baptist, Presbyterian, Episcopalian, Universalist, Methodist, Lutheran, Reformed Episcopalian and Reformed. They were present not in their denominational capacities, but as fellow-ministers of the common Word. When the ministers of our various denominations meet in a union evangelistic service, one is impressed by the insignificance of form and the significance of the message. Fences disappear in the presence of the harvest." In our opinion, the greatest good these union evangelistic meetings are accomplishing is in the throwing down of the fences.

A minister in the church of the Disciples of Christ, known also as "Christian," writes in the Christian Evangelist of St. Louis: "Two years and three months I have labored in Los Angeles and in that time witnessed the setting in order of six congregations and the construction of eight meeting houses. Our city is a marvelous field for missionary activity. The panic has come, many of us are on half rations. Help—you who can—the American Board and the Southern California Board! And still folks are coming to Los Angeles.

They will be lost to the cause of a pure Christianity if our work is crippled. This is our day of opportunity. God grant that it may not be the day of our weakness." "Lost to the cause of a pure Christianity!" Nonsense! There are churches other than those of the Disciples of Christ that have and preach a pure Christianity. We hope that the time will come ere long when all such pleas will fall on dull ears.

"The Career of a Journalist" is the title of a recent book by William Salisbury, who has had quite a journalistic career. We quote a little for the benefit of the unsophisticated who rely more than they ought on the daily papers: "In Kansas City, Mo., there were things that I couldn't write about at all, and other things that I had to write as the city editor told me. These included street-railway and gas and paving and telephone and other corporation measures and anti-department-store bills. In Council Bluffs the papers dared not 'agitate against gambling. It might kill the town. The gambling dens pay such a big share of the revenues that the leading citizens are willing to let them run.'" On the Omaha Bee Mr. Salisbury "had always to be careful not to offend the street-car, gas, telephone and other corporations which Mr. Rosewater didn't dislike." In the office of the Chicago Chronicle there was "a list of sixteen corporations on the desk of the city editor. These were all Mr. Walsh's corporations, about which nothing unfavorable was ever to appear in the Chronicle." Of course there are daily papers not so directed. But in this day and age of the world it is well to know who and what are back of the papers one is reading. There are newspapers and newspapers—newspapers good, bad, and indifferent; a few that are good, many that are bad, and a few that are indifferent—ready to be bad when opportunity is afforded.

The general conference of the Methodist Protestant Church meets this week in Pittsburg. The matter of Tri-Church Union will have conspicuous attention. It is not possible to forecast the action. Dr. Geddes of Iowa, who represents some of the leaders and best thinkers in the church, says: "The question to which Methodist Protestants must give their official answer is—and it is the only present question—Shall there be a third Tri-Church Council? The Congregationalists have courteously asked for another meeting and have asked for this in good faith and with much reason. There is disagreement in their own body on an important question or two. Only a Tri-Church Council can settle the matter for them, for there is no other body at present which could authoritatively interpret the Act of Union. Methodist Protestants should not turn down Tri-Church Union by declining to confer further with the other churches." There are others who take the position that the conference should decline to consider further any union with Congregationalists, but should enter at once into negotiations for an early union with the church of the United Brethren in Christ. Yet others, among whom Dr. Shepard of Pittsburg is a leader, say: "Having done all that Christian people could be expected to do for what seemed a desirable thing, and the result is a halt, and the halt not of our making, let us stand by the advanced position we have taken, and go on with our work from that point, and if others, through the coming years, move up to us they will find us there. It is ours to wait now at the

place where we have come, so far as the union question is concerned, but go forward so far as our denominational life is concerned." If this latter counsel should be followed the movement will be as effectually turned down by the Methodist Protestants as if they should decline to accede to the request of Congregationalists to enter into a third council.

### NOTES AND PERSONALS.

The Rev. Joseph Rowell, who went a few weeks ago on a trip to the Holy Land, returned to New York in poor health. He is recovering at the home of relatives in New Jersey.

Everyone interested in good citizenship should read the article this week on the Christian Endeavor topic, "Being A Christian at the Ballot Box." It relates to something close to many of our readers.

Pomona College will send forth in a few weeks a graduating class of 49. It is gratifying to all friends of the college that a member of the class of 1907, Mr. E. C. Kennard, has received the appointment to Oxford this year under the Rhodes scholarship.

The Northern California Conference has been incorporated and is taking over as rapidly as possible the work of the State Association and that of the California Home Missionary Society. The Rev. Dr. R. C. Brooks of Oakland is the president of the corporation.

The Chicago Record-Herald, a leading daily paper in the East, remarks editorially concerning San Francisco: "However much the city's rivals may have benefited by its misfortunes it is still the metropolis of the coast, and it is not in the slightest danger of losing its supremacy for many years to come. The new San Francisco will entirely outclass the old."

Professor Bade of Pacific Theological Seminary left this week for Panama, where he is to deliver, in June, a series of lectures under the auspices of the Division of Club Houses of the Isthmian Canal Commission. The U. S. government supports there five club houses, for the benefit of the officers and workers, in which entertainments and lectures are provided. Prof. Bade will be absent until the middle of August.

Dr. D. K. Pearsons, who spent the winter at Claremont, has returned to Chicago. According to all accounts the months spent in that college town which his gifts have helped largely to create, were among the very happiest of his life. He saw, after being there a short time, that nowhere had he given money where it was counting for more and would count for more than in Pomona College; and his whole stay there was a joy to him.

Next Sunday the Rev. C. R. Brown of the First Church of Oakland will be in his pulpit for the last time previous to his departure on his six months' leave of absence. Arrangements have been made with the Rev. Dr. Frank L. Goodspeed of the First Church of Springfield, Massachusetts, to supply for three months; with the Rev. Dr. F. J. Van Horn of Plymouth Church, Seattle, for six weeks and with Rev. E. L. House of Westminster Church, Spokane, for four weeks. These gentlemen will come in the order given here. Provision has not yet been made for the last few Sundays of Mr. Brown's absence. After attending the

International Council in Edinburgh, Scotland, Mr. Brown will go to London, where he expects to spend considerable time.

A call has come to the Rev. Dr. Raymond C. Brooks of Pilgrim Church, Oakland, which appeals to him strongly. It is from the Congregational Church at Walla Walla, Washington. Whitman College, an educational institution of prominence throughout the whole Pacific northwest, is situate at Walla Walla, which has attained to a population of 22,000, and bids fair to stand always next in importance to Spokane in the great Inland Empire. The church to which Dr. Brooks has been called is the town and college church, and it affords, accordingly, a fine opportunity for usefulness. In such a field a pastor comes in contact with the young men and young women who are to shape the future, and the opportunity to help mold their lives is one which must appeal powerfully to a man of consecration and high ideals. Dr. Brooks is admirably fitted for such a work as that at Walla Walla. No one could go from California who would be missed more than he. In the eight years that he has served as pastor of Pilgrim Church, Oakland, he has made a large place for himself near and far. If California loses Dr. Brooks she will lose one of her choicest men.

No church work seen by him for a long time has so impressed the present writer as that in Vernon Church, Los Angeles, where the Rev. William Davies is pastor. On the last Sunday in April 331 were in attendance at the Sunday-school, which was held in the church auditorium, except the session of the primary class which was in an adjoining room. If ever a church needed enlarged quarters they are needed by Vernon of Los Angeles. Fortunately the ground is there, provided when the church was organized—a fine corner lot 150 by 190 feet in size. What a splendid Sunday-school it was that April morning! Truly that church is doing a most excellent work among the young! It is unfortunate that the children cannot be invited to remain to church; but this cannot be, for the room is needed for the large congregation of adults which assembles after the close of the school. In the evening the church is filled again, and so the earnest gospel preacher who leads the church in every good way implants the truth and the seed of the abundant life in many hearts.

We congratulate the church at Claremont in that it has installed and dedicated a fine memorial organ, costing \$10,000. Sunday, May 3, it was dedicated, and of course it was a glad day in the history of the church at Claremont—the seat of Pomona College. There was a beautiful dedicatory service. We quote from the program for the day some of the words of dedication. Each clause here separated by a semi-colon, as uttered by the pastor, was followed by the words, from the congregation, "We dedicate this organ." The words as thus used were: "To the memory of friends whose voices, now silent, once praised God with us here below; to the end that they being dead, may yet speak to us of heavenly things through its hallowed tones; to the service of men who shall here find escape from self, release from care and a divine communion in the worship of God; to the inspiration of that worship in voices of penitence, of thankfulness, of adoration and of the gladness of the children of a Heavenly Father; in reverent anticipation of a part in the chorus of thanksgiving that shall one day rise like the

voice of many waters from the great multitude out of every nation and tribe and people; to the glory of God the Father, God the Son, and God the Holy Spirit."

### CHRONICLE AND COMMENT.

The Yoga philosophy has brought sadness into the home of President Stone of Purdue University at Lafayette, Indiana. His wife has withdrawn from her home and from the world to pursue the study of this mystic teaching from India. It is said that President Stone and his two sons are almost heart-broken and would welcome the wife and mother back if she would come. The circumstances were laid by President Stone before the board of trustees of the university, with his resignation, but the board has voted unanimously to retain President Stone in the official position he has held with conspicuous success since 1900. Three years ago there was organized in Lafayette a class in so-called Yoga philosophy. Many women and some men in the college town joined the class, which became a fad with certain highly educated people. It was taught that the complete power of the Yoga involved "withdrawal" or separation from kindred and friends. The last heard from President Stone's wife she was in Germany. Dr. Stone was born in New Hampshire in 1862. He was graduated from the Massachusetts Agricultural College and then finished his studies at Göttingen, where he remained until 1888. He met his wife abroad, but married her in this country while she was chemist at the Massachusetts agricultural experiment station. He and his wife had lived in Lafayette since 1889, when he became professor of chemistry at Purdue.

The New Haven Journal remarks: "A good many eyes are on Oregon, and they will stay there until June 1, when Oregon will vote on a measure embodying the principle of the single tax as expounded by the late Henry George. Offered as an amendment to the taxation laws of Oregon, it is as follows: 'That all dwelling houses, barns, sheds, outhouses and all other appurtenances thereof; all machinery and buildings used exclusively for manufacturing purposes, and the appurtenances thereof; all fences, farm machinery and appliances used as such; all fruit trees, vines, shrubs and all other improvements on farms; all live stock; all household furniture in use, and all tools owned by workmen and in use, shall be exempt from taxation.' The title of this proposed enactment describes it as a bill 'to exempt from taxation factory buildings and machinery, homes and home improvements, but not the lots nor the farms.' In other words, the single-tax doctrine that it is economically wrong to penalize industry and that lots and lands should be brought into productive use by being made to bear the burdens of government, is now laid before the voters of Oregon as a policy for immediate application to their own affairs. Oregon is going to vote on many things June 1, but it will be specially interesting to see what she does with the single-tax plan. There may be a surprise. As Oregon has shown, she has opinions of her own and dares to put them into practice."

The Rev. Dr. Charles A. Briggs' recent article in *The American Journal of Theology* brings forth from the Interior, a leading Presbyterian paper, the following comment: "Fifteen years ago the name of Dr.

Charles A. Briggs of Union Seminary stood as an accepted synonym of heresy—a veritable signboard of the rationalistic trend of the times.' Many people got into the habit of using the term 'Briggism' for everything that seemed to threaten the established doctrine of the church. But today, in great contrast, Dr. Briggs stands forth as one of the stoutest defenders of old-fashioned orthodoxy that appears anywhere in the land. The very strongest defense of the virgin birth of Jesus Christ, of the creedal definitions of his incarnation, and of the ancient conception of the Trinity, which has appeared recently—not excepting even the work of Professor Orr—is the article of Professor Briggs in the April number of *The American Journal of Theology*. And what is particularly interesting, in view of the charges brought against him in his famous heresy trial, is that his present argument is directly and explicitly based on the authoritative inspiration of Scripture. It is not fair to say that Dr. Briggs has changed ground in these years; he has perhaps learned more wisdom and loves battle less than once he did; but Dr. Briggs was always conservative theologically—as would have been plain enough if either he or his enemies had managed to keep cool enough to do his beliefs justice. The lesson for defenders of the faith is, however, to be taught not by reawakening old issues, but by quietly enforcing the observation that a man's general attitude toward the Wisdom overhead ought to be rated, either for or against him, more significant than special idiosyncrasies on one and another point of doctrine."

A correspondent writes from Rome that the pope is very much displeased because of the slow work done on the revision of the Vulgate text of the Bible. Very little has been done, and the chairman of the commission has gone to England to be absent till October. "This will delay the work, which is in charge of the Benedictine order, and it is said that three years will be required after the work gets under way. According to information gathered in Vatican circles it is all a question of funds which the Vatican has not provided, and which the Benedictine order refuses to supply. The work of revision, undertaken at the order of the pope, involves great expense because most of the important archives of Europe have to be studied in order that the correct text may with certainty be ascertained. It is now said that because of the question of funds the Benedictines have virtually given up the work. Much as Pius X desires to advance the work of the Church, he is continually harassed by financial difficulties. The Vatican administration has of late barely been able to meet expenses, and just now matters look very serious. It is expected, however, that because of the pope's sacerdotal jubilee the faithful will this year be more than ever generous toward the Holy See, and that there will be a sufficient income to carry on the work of the Church. It is the rule that contributions are sent periodically from every diocese of the world, where collections for the Peter's pence fund are taken several times during each year. In the United States, for example, such money is forwarded to the apostolic delegate, who sends it on to the Vatican. Aside from this there are constantly bishops visiting the Vatican, and these always bring from their people some offering for the pope. The pilgrimages which are organized in many countries of the world always bring with them large offerings, and it is believed that the income from this

source will be much larger than usual this year, certainly larger than it has been any year for five years past. Added to these are private offerings made to the pope, and these are sometimes very substantial. Only a few weeks ago a lady left \$20,000 for the Vatican administration. From all these sources the Vatican now has to secure sufficient funds for its maintenance, as it has no permanent funds on which to draw."

## THE RE-OPENING OF THE WHOSOEVER WILL MISSION.

By Samuel C. Patterson.

Pacific street, east of Kearney, witnessed an influx of people of a class that is not commonly found in the Barbary coast section of San Francisco. About a hundred Christians assisted Superintendent and Mrs. J. C. Westenberg in the reopening of their well-appointed mission hall Tuesday evening, May 5th. Ministers, missionaries, deaconesses, laymen and women united their voices in song, prayer, testimony and exhortation, while probably two hundred derelicts of humanity listened with curiosity and yearning to all that was said. Several of these last were moved to seek the forgiveness of God and grace to give them courage to begin life anew. It was an inspiring night to the Christians present and more important to the cause of religion than the dedication of a great cathedral. This outpost of the church, with its brave commanders, should be held up to the throne of grace by those who believe in prayer. Never was besieged fort the object of such wrath and envired by such enemies, the enemies of God and man. The enemy thought the fort had capitulated when they laid low its walls with fire and curses, but, as the superintendent said, "They reckoned without God." By his grace work is resumed with a better equipment than before. A sketch of the history of this mission for the past two months may be inspiring.

Early in March Mr. Westenberg secured a lease upon a building which had been used as a dance hall on Pacific street, below Montgomery. Previous to this he conducted his work in a basement. The proprietor of the dance hall became disgusted with the business and gladly turned it over to the mission. The saloons and dance hall proprietors in the vicinity were very angry. The opening night of the mission in its new location was a splendid success. Four nights later the mission hall was burnt, about 30 per cent of the building being destroyed. Mr. and Mrs. Westenberg were not dismayed, but at once appealed to their Christian friends and churches for aid to rebuild; meanwhile the mission moved back to the basement and the work continued. Responses from friends assured the superintendent of their financial support, and plans were made for rebuilding. This part of Pacific street is in the fire limits; the burned building was of the temporary class allowed to be erected immediately following the great disaster. Some time ago the board of supervisors passed an ordinance declaring that these buildings were permitted to exist until January 1st, 1910, and in case of fire, the damage being less than 40 per cent, they could be rebuilt. Under this ruling Mr. Westenberg applied to the board of public works for permission to rebuild. The president of that body gave it with the understanding that a mezzanine floor, which existed in the burned building, should not be restored.

In some way this proviso was overlooked and the building planned to be restored as it was. This floor afforded several bedrooms for the mission workers and was useful. The enemies of the mission, angry at the attempted restoration and on the alert for an opportunity to retard the work, noted this and reported to the fire department. The fire marshal ordered work stopped. Then it was reported to the mayor that work was being performed illegally, as the permit granted was given by the president of the board of public works and not by the board in session, as the law provided, an order that had not been followed. The mayor wrote the board of public works; the commissioners ordered the work stopped. The enemies were jubilant. Mr. Westenberg went to see President Casey and was told that the reason the restraining order was issued was that the enemies of the mission had used their influence and that evidently the mission had no friends. Said he, "If you have friends get them together and appear before the board, and I will be with you." Mr. Westenberg sent to several ministers and Christian men and women, and on the day of the meeting the board room was packed with friends of the mission. But a majority of the board had evidently promised to refuse the permit, hence when the matter came up they said that they were doubtful of the legality of the ordinance permitting the restoration of emergency buildings in the fire limits, and would not act until the city attorney passed upon it. A deputation of ministers went before the city attorney and asked him to give this matter his earliest attention, which he promised. President Casey adjourned the meeting of the board to meet at the call of the chair, otherwise there would have been no hearing for a week, and later called a meeting for Friday morning, two days later. The city attorney decided in favor of the ordinance and the board issued the permit as originally granted. But the enemies were not finished. A temporary injunction was taken out to stop work, and Mr. Westenberg had to wait a few more days; but when the matter came before the courts a permanent injunction was refused. All these tactics were pursued for the purpose of making it impossible for the mission hall to be restored before the coming of the fleet, for the caterers to vice of the Barbary coast wished no such protestant to their nefarious trade. But thank God, they were defeated!

Work was resumed and pushed with great vigor, so that the building was restored in a short time, the converts giving themselves earnestly to the work, they worked with the trowel in one hand and sword in the other. It was ready for the fleet. More suitable than the old hall, it is well ventilated, well lighted, clean and fresh. The smell of stale alcohol is gone. It is no wonder that there was joy in the hearts of Mr. and Mrs. Westenberg Tuesday night as they looked upon the audience and thought of what God had given them the strength to accomplish. Mr. Westenberg, in his short address, attributed the success to God alone, sinking himself into obscurity. He is a man of splendid courage and seems to be called of God to conduct this kind of work. He will be greatly encouraged if his fellow-Christians help. Anyone desiring to have a part in this work can do so by sending an offering for the support of the mission to 2056 Taylor street. Many unfortunates come to him in rags. He can make good use of clothing for men and women; also of bed clothing of all description. Ship such things to the above address express prepaid.

## MORAL INFLUENCE OF THE FLEET.

By James H. McLaren.

(The writer of this article, pastor of our church at Riverside, is the author of a book on the study of war, which has had some high commendations.—Editor.)

The great fleet has come and gone, but its influence remains, and to say that such an influence has not been conducive to the higher moral tone or uplift of our people is stating the case mildly. The assertion that the visit of the navy to our coast at this time may result disastrously in the end will hardly be construed with fanaticism by those who have made a study of such things. A fleet of warships as a messenger of peace may be in accord with the ideas of naval experts and able statesmen, but it seems hardly in keeping with the New Testament idea of peace. Some people have even spoken of those warships as "missionaries of peace." But this is certainly a new kind of missionary enterprise which finds sanction only outside the scriptures and the history of the missions. A Livingstone going into darkest Africa, a Paton to the New Hebrides or a Patterson to Patagonia with warships and guns and swords would be a derision and a jest of history. And for a great nation to seek protection behind ironclads and forts may be practical and necessary, but we must confess it is not the strongest exhibition of her faith in God. This is not to cast reflection on our navy, nor to assert that in consideration of the semi-barbaric condition of many nations, we can get along without a navy. We cannot, I think, except under conditions which I shall cite later on. But if a navy is a necessary evil, it is a thing to be tolerated rather than worshiped; to be received in a spirit of humility rather than boasting or wild delight. And if our people could be brave enough to so regard and receive it, what an object lesson it would be to the world!

Certainly there are righteous men in our navy, men who are actuated only by principles of justice and right. There are many splendid Christian young men among our sailor boys. That not one of those guns will every be fired in any unrighteous cause or for any cause which might not meet with the approval of the Prince of Peace is our nation's claim and boast. In his address in Los Angeles, Admiral Thomas said: "In our voyage from port to port we have come as a messenger of peace, and I believe that as we call at foreign ports we shall be received as the messenger of that sublime sentiment, Peace on earth and goodwill to men." That the greatest men in our navy are actuated by this noble spirit, I have no question. It is not the men set apart for the sad mission who are most desirous of being at war. He was no coward; he was no less a man than General Sherman, who declared that "War is hell." That Admiral Thomas' noble sentiment is not, however, shared by a large portion of the public press and by certain representatives in congress, is all too apparent. For no sooner did our fleet set out on its long voyage from east to west, than did the sensational press, together with certain representatives, start out, as it would seem, to find it a job. Has it not been impressed upon those "missionaries of peace" ever since they arrived at San Diego, that very soon their ambition to fight must be realized? Is not that what our Governor, if correctly reported, told them in his address of welcome? Is not that what our California representative and that

promoter of trouble, Hobson of Alabama, is telling us and them right along? Did ever a great statesman plead more earnestly for peace than this professional agitator of strife is pleading for war? Let me quote from one of the sanest journals in the world, The Congregationalist, of January 18:

### An Inciter of War.

"The time is past when the utterances of Congressman R. P. Hobson of Alabama are of much importance to any one but ex-Naval Constructor Richmond Pearson Hobson, hero of the attempt to stop up the entrance of Santiago harbor—and perhaps to his present constituents. The fact is that Mr. Hobson has traded on a heroism until the thinking public has lost patience. As a congressman, however, and so presumably the choice of a few thousands of American voters for their official representative, his recent lecture on America's Mighty Mission, in which he does his best to incite a war sentiment against our next neighbors in the Pacific, may be worth the attention of repudiation. He says that Japan is preparing feverishly for a war with the United States, that she is ready, while we are not, and that 'only one thing remains for a war, and that is a pretext.' He further said that our only escape from the 'hole' into which we had been put by our unpreparedness is 'to build ships and eat dirt.' Congressman Hobson's ignorance of Japan is abysmal. His conception of patriotism is that of Tamerlane or Jenghiz Khan, of Geronimo or any other Apache chief. He says, 'Japan knows how defenseless we are. Certainly she does; that's her business. As a result Japan is trying to bring on war with America at the earliest moment. If I were a Japanese statesman I'd do the same thing; it's a part of their patriotism.' If Mr. Hobson thinks that this is the American ideal, either of patriotism or good sense, he is mightily mistaken. Mr. Hobson's lecture would not be worth a moment's attention if he were not a representative and were not dealing publicly with grave issues of national courtesy, good neighborhood and peace."

When I think of the poor, distracted, war-cursed world, the multitudes upon multitudes who have been slain in battle since authentic history began; when I think that such multitudes, marching night and day past a given point, at the rate of one every second, would require, for them all to pass, some forty years; when I recall that some of those wars were so prolonged that men fought in them who were not born when they begun; when I think of the frivolous and unmanly pretexts out of which so many of those unholy wars have risen, such as the battle of Novara, the wars of the Georges, with their cowardly pretexts; the war of the revolution of France, with its unmanly origin; the horrible wars of the Spanish Succession; the Crimea and many other such cruel, bloody wars, promoted often for the purpose of avenging a personal slight on the part of some silly ruler, who graced with a scepter was worthier of a chain; and when I remember the terrible cost in money and the best young life of those nations, and through which cause they have been redeemed to inferiority, and in some localities mediocrity; and lastly, when I call to mind the saddest fact of all that nearly, if not all, wars down to the present time, might have been prevented had it not been for the insanity of unbridled agitation, then am I unworthy the trust committed to me, if I refuse, even

at the risk of being branded as a crank, to denounce with every fiber of my being, that wild incendiary boomerang, in congress or out of it, which will dare to kindle the fires of bloody conflagration between any two nations on the globe.

But to return to the moral effect of the navy on our coast. From San Diego to the Golden Gate it is bad. Saloons were packed with drinking and drunken sailors. Riot calls, we are informed, were sent in from houses of ill-resort. Brutal prize-fights, under the management of Jim Jeffries, were the principal feature of the program, and those shameful contests were witnessed by men, women and children. The boys are not so much to blame for this, as the committees who arranged such programs. The men who would turn the United States navy into a common prize-ring are not fit to be called American citizens, and the young men who stagger drunk and bleeding through our streets and who indulge in those brutal contests are not fit to be enlisted under the Stars and Stripes.

If those young men must give their lives a sacrifice to their country, then I say let them give lives that are clean and worthy of such honor as they consider this to be. When a sacrifice for the redemption of the world was necessary, God sent, not a fallen angel or a devil, but his own dear son.

When San Francisco was in the throes of terrible disaster; when her homes and great storehouses and historic buildings were razed to the heaving ground and all went up in smoke, the heart of the nation was moved. Nor can I forget how the dear, struggling church of Chicago of which I was pastor came nobly to the aid of the destitute, and how in an evening service those hard-working men came up, and, with tears in their eyes, threw down 100 good, hard-earned dollars on the communion table; and now that same city rewards us by boasting of the hundreds of thousands which she is wasting for the entertainment of the fleet!

"Lord God of hosts, be with us yet,  
Lest we forget, lest we forget."

There are more than five hundred million Christians in the world. If only they would stand together in the declaration that all questions in dispute between nations can and must be settled by a court of arbitration; aye, if England and America would do this, then would wars become things of the past, and the fabulous sums now being expended in naval construction, used for the development of the world's resources, and the unity and peace, prosperity and happiness of all mankind.

Riverside, Cal., May 7, 1908.

### MINISTERS' MEETING.

The Rev. B. M. Palmer brought to the meeting on Monday a valuable paper on Heredity and Hope. The thought was that there is a vitality about righteousness that unrighteousness does not have. The evil perpetuates itself only a few generations, but the good goes on down through the ages.

The Rev. A. G. Bryant, the new pastor at Porterville was present and spoke enthusiastically of the opportunity in Porterville and in the San Joaquin Valley in general. Believing that the church should be the center of the community life, Mr. Bryant has led the people at Porterville in the raising of \$17,000 for a church building which will be open every day in the week from seven in the morning until ten at night. He says that not half that amount could have been raised

for a building open only a few hours on Sunday, and perhaps an hour other days of the week.

The Rev. E. E. Braithwaite of East Cambridge, Massachusetts, who is supplying the pulpit of the First Church of San Francisco for four Sundays, was present and spoke of the interest already awakened in him in our splendid commonwealth.

Also the Rev. A. B. Penniman of Chicago, who has engaged to supply Plymouth Church, San Francisco, for the three months that Dr. Meserve is absent, was in attendance at the meeting. One week from next Monday Mr. Penniman will read a paper or give an address.

Next Monday the paper will be by the Rev. A. W. Palmer on The Poetry of Edward Rowland Sill.

### PARADISE EDUCATIONAL CONFERENCE

and

Summer Chautauqua—At Paradise, Butte County, Calif.,  
July 2nd, 3rd and 4th.

What It Is and How to Get There.

The summer gathering at Paradise in the interest of the Sierra Polytechnic Institute, planned and conducted largely by Congregationalists, assisted by Presbyterians and other friends of the school, will be the event of the summer on the Coast in Congregational circles. Although a number of our Congregational clergy, Dr. Adams, Rev. C. R. Brown, Prof. Nash, and others, are to be away on extended vacations a very strong program is being arranged and a large attendance is assured. At first planned as a fellowship gathering it has grown to the proportions of a



Natural Grove at Paradise

Chautauqua and letters asking for information are being constantly received. The committee of arrangements includes such names as those of Dr. G. C. Adams, Rev. C. G. Baldwin, Rev. R. C. Brooks, Rev. J. J. Kimball, Rev. W. G. White, Mrs. A. E. K. Bidwell, Pres. C. S. Compton, Rev. E. J. Singer, and many others.

It is planned to make it specially attractive for our laymen and their families. The ends of pleasure and profit will both be served, and our new school given timely help by the visit of such a notable company of people.

### Object of the Conference.

This is the one object of the Conference—to help the school. No money is to be solicited, but there are other ways than the giving of money, as President Compton intimates in his letter to the readers of The Pacific, of rendering valuable assistance to the movement. A personal visit from the Congregationalists of California at this time

in his opinion will mean more to the institution than anything else the friends of the school can do. No one has visited the place without gaining a new realization of the need of such an institution and the wisdom of locating it where it is. Those who have been indifferent or skeptical after seeing the situation for themselves have come away deeply interested and more often enthused.

The influence of such a gathering upon the people of Chico and the residents of that section will be a help to the school which cannot be estimated in dollars and cents, and which alone will be worth all the effort made. It will



Home of L. J. Phelps, Forty Oaks Ranch

give the school a standing in the eyes of the people of Butte county and other neighboring counties which will put it years ahead. It will secure scores of new students and widen the circle of interest to include hundreds of new friends. Congregationalists, who have planted colleges all the way across the continent from Cambridge to Berkeley are accustomed to small beginnings. Their large faith has been more than justified in the growth attained by their educational institutions East and West. The Congregational and Presbyterian churches of America, in their loyal and often heroic support of new schools in different sections of the country have acted with great foresight. In this region, already far advanced in material development and inevitably destined to still greater increase in population and wealth in the near future, we must establish at once a strong religious and educational centre. Fortunately no Coast Congress or National Council interferes with the Paradise meeting this year and our people can rally in large numbers in this beautiful spot and give a powerful impetus to the noble enterprise, of which Mr. Compton has become the leader. We should gather at Paradise July 2nd Three Hundred Strong.

#### The Program.

Thursday, July 2nd, will be Educational Day. Addresses will be delivered on various educational subjects, fully setting forth the needs and scope of technical education and correlating the Sierra School with the educational, industrial and religious world of today. Some of the subjects and speakers will be:

"Changes in Educational Ideals the Past Twenty-five Years," Rev. R. C. Brooks.

"The Permanent Place of Religion in Education," Rev. W. G. White.

President C. C. Van Liew, of State Normal School, Chico, subject to be announced.

"Commercial Loss Through Faulty Technical Training," Mr. H. A. Butters, president Nor. Elec. Co.

"Militant Christianity," Rev. L. D. Rathbone.

"Resolved, That Every Man Should Build His Own House," Mr. G. W. Dickie, formerly manager of Union Iron Works.

The Sierra Polytechnic Institute, President C. S. Compton and others.

Friday, July 3rd, will be Agricultural Day. The Institute will be very closely identified with the agricultural and horticultural interests of California and especially of the locality in which it is situated. The addresses of the day will be interesting to all, but particularly valuable to those engaged in horticultural pursuits. To the present and prospective ranch owners of Paradise this day's program will be worth more than a whole year's crop. One of the advantages of the school is its location in such a rich fruit-growing country, the development of which has only begun. The subjects for this day will be:

"Soils of Paradise; for what adapted; proper methods of cultivation, including a talk on the Flaming Tokay Grape," Mr. W. W. Mackie, U. S. Soil Expert for California.

"The Insulation of Paradise From Insect Pests," Mr. Dudley Moulton, U. S. Dept. of Agriculture.

"Impressions of a Tenderfoot," Mr. L. J. Phelps.

"The Olive Industry on Paradise Ridge," Mr. W. E. Mack.

"Paradise Climate," Mr. F. W. Day.

Symposium.

Drives to Paradise ranches.

#### The Natural Attractions.

No region can lay better claim, from a physical standpoint, to the name by which this place has been known. If ever there was an earthly paradise here it is. Rev. M. B. Fisher writes, "I have been to Paradise and I tell you that that's a most beautiful country." The deep canyons of Butte and Feather, the glorious near-by peaks of the Sierras, the great pines, those pillared sentinels of the mountains, all offer the call of the wild to the heart of the nature-lover. The camper can easily make little journeys to points of interest and it is here that summer parties form to visit the Big Meadows, where the "biggest trout in the world are



Home of C. S. Compton

caught. The enthusiastic angler will find plenty of fishing in any of the streams near Paradise. The less ambitious may swing their hammocks among the pines and loaf to their hearts content, drinking in health and strength at every breath of the life-giving mountain air. As to climate, it should be said that President Compton selected Paradise

as his home on account of its healthful and delightful climate before he had any connection with the school. He gives as his testimony: "I have lived on the Coast and in the interior of California from the extreme north to the extreme south and I have found the climate here as delightful as any in the State." If anyone desires to select the disagreeable features of climate that occur once in several years he can conscientiously advise his friends to stay away from every spot on earth, but Rev. E. Hoskins, who resided at Paradise for seventeen years, writes of the summer climate there: "I know the Sierra Nevadas from Amador county to the Oregon line and I know of no more delightful climate for summer camping in all these mountains." According to the best available reports the thermometer in the day time registers at least ten to fifteen degrees lower than at Chico, in the valley below, and the nights are always cool. All who plan to camp should come amply supplied with warm bed-clothing.

#### Sierra Polytechnic Institute.

The Sierra Polytechnic Institute was started in 1905 as a Christian Academy by Rev. J. H. Harwood, the founder

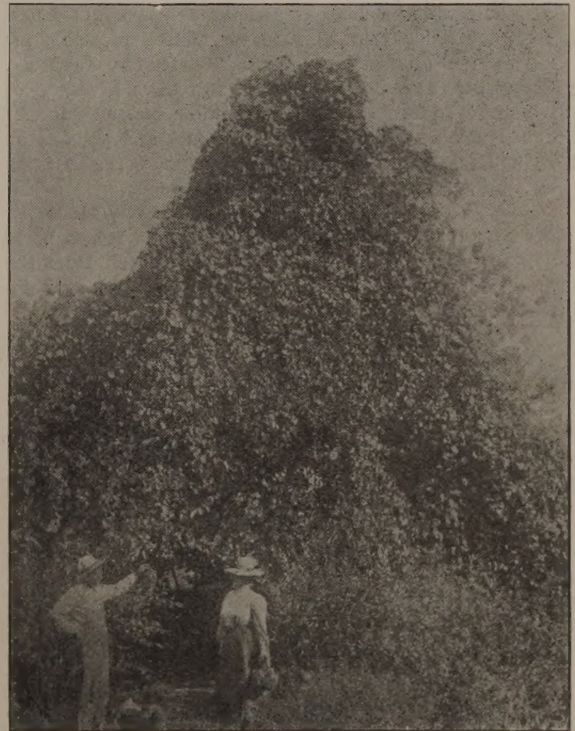


Sierra Polytechnic Institute (1907—Incomplete)

of Drury College, Missouri. The original name of the school was the Paradise Academy. In 1906 the present building was erected at a cost of \$6,000, but is still incomplete. A year or more ago it was decided to make a polytechnic school, retaining, however, its distinctively Christian character. At the April meeting of the trustees the present name was adopted and Mr. C. S. Compton was officially elected president. The institution is unique in the combination of technical and religious training. It will give a strictly first-class technical education, fitting the youth of California for any line of industrial work, but it will never forget that the man is more than the machine. It will turn out Christian engineers, Christian electricians, Christian machinists, Christian carpenters, Christian blacksmiths and so on. It will be a potent factor in elevating our industrial activity above the plain of gross materialism, and infusing into it a far higher spirit. The school has at present three teachers and twenty-five students. The fall term will open with five teachers and about seventy students. The only indebtedness of the school is \$500. It has about 30 acres of ground. Among the new trustees of the institution is Mr. G. W. Dickie, of San Mateo.

#### Mr. Charles Sumner Compton.

Charles Sumner Compton, president of the Sierra Polytechnic Institute, was born in 1858, at Allegheny City, Pa. His father, a Presbyterian minister, moved to the Pacific Coast early in the seventies and the education of the subject of this sketch was begun in California. Later he completed his college course at Iowa College, Grinnell, Iowa. His professional career dates from 1879, when he served as deputy county surveyor in Poweshiek county, Iowa. From that time he has steadily advanced in his chosen calling of a civil engineer, having filled important positions in Iowa, Nebraska, Colorado, Texas, Wyoming and California, his work since 1886 being mostly in this State. From 1895 to 1897 he was city engineer of Los Angeles, Cal. In 1899 he was roadmaster of the Union Pacific R. R. Co. In 1903 and 1904 he was locating engineer for the Butte County Railroad. From 1905 to 1908 he was chief engineer of the Northern Electric Company, of which company he is at the present time consulting engineer. He resigned from the position as chief engineer of the N. E. Co., at a time when he was nearing the zenith of his professional career, to accept the position of president of the Sierra Polytechnic Institute. President Compton is a man of unusual intellectual and executive ability, possessing also a moral earnestness and strength of character that marks him as a leader among men. His fine Christian spirit is nowhere better exhibited than in the words used in his remarkable address of March 4th, before the ministers of San Francisco and vicinity: "If it be within me, and my being were capable of the expansion, I had rather be Boker T. Washington, carrying out successfully an idea, dominating all differences, than to be chief engineer of the Panama Canal. But above all I had rather be a door keeper in the house of God, if he calls me to the work." All who listened to his words on that occa-



Arbor of Wild Grapes—Forty Oaks Ranch

sion felt confident that here was a leader who indeed "had it in him" to achieve great results in the building up of an institution whose influence should be felt mightily in our Western civilization.

#### Welcome From President Compton.

To the readers of The Pacific:

It is my deep conviction that the Educational Conference to be held at Paradise July 2nd, 3rd and 4th of this year is worthy of all the support that can be given it, for I feel confident that no one thing, not even financial support, would be of so great help to our school. Without the sympathetic interests and honest endorsement of its constituents a school cannot be a success, even if it has millions back of it. Your coming will be of immense benefit and we will guarantee you a cordial welcome and a deep appreciation of your helpfulness at a critical time in the life of this work.

Cordially yours,

C. S. COMPTON.

Orloff, Calif., May 2, 1908.

#### What Others Think of the Conference.

In view of the fact that the value of the Conference has been questioned we give a few opinions:

I believe that the Summer Conference at Paradise will be of great help to our school. CHAS. R. BROWN.

At the Monday meeting of the ministers of San Francisco and vicinity May 4, 1908, it was unanimously voted to endorse the Summer Educational Conference, to be held at Paradise July 2nd to July 4th. J. W. BUCKHAM, Chairman.

I was very much pleased with Mr. Compton's address before the ministers' meeting last March, and in fact don't see how anyone could help being. The school is fortunate in having such a splendid man at its head. I heartily approve of the Summer Conference and hope it will be a great success in every way. GEORGE C. ADAMS.

Only the reunion at Oberlin and the dedication of a new church in my old parish, at Andover, Mass., reconcile me to give up the rally at the Sierra Polytechnic Institute. The happy crowd who gather there will have a season of health and joy. The atmosphere of their blessed summer conference will embosom the young school and start it on and up in its career of usefulness. Brethren, fasten it by love and prayer in the hearts of our churches. EDWIN SIDNEY WILLIAMS.

This Summer Conference is just the thing. It will be of great value to the enterprise. If I can get back from the East in time I shall be there of course. In our larger denominational life now undertaken in the organization of the Northern California Congregational Conference we need to get together and talk over the things which are of interest to the brotherhood. This place affords an excellent opportunity for an inexpensive outing and yet with civilized conditions. I am confident we shall make no mistake in making our headquarters at Paradise. If I forecast the future with any vision we shall eventually see an educational stronghold occupying that valley and sending out its young people into all the world trained to serve, trained to lead, and fully persuaded that the teachings of the Master are practicable, and uttering the prayer "Thy kingdom come" with faith that it ought to come, can come and, with God's help, shall come." CYRUS G. BALDWIN.

#### Accommodations, Rates, Etc.

Ample accommodations are being made for the guests who will attend this gathering. The new school building will be fitted out as a comfortable resort. The Paradise Hotel, a homelike country inn, with a reputation above that of the ordinary hostelry, will provide quarters for many visitors. A tent city will be erected in the beautiful Sierra

Park grove, which will prove popular with scores of families who love the open air. Others will bring their own tents and camping outfits and will be furnished ground, fuel and water without charge. We recommend as many as can to do this. The price of room and board will be from \$6 to \$8 per week, with special rates to families. Paradise fruit, unexcelled anywhere on earth, will be served in abundance, as will be dairy products and fresh vegetables. A good, wholesome table will be provided. For those who desire, arrangements may be made for board with private families. The railroads have made unusually generous rates, giving an extension of time to enable those who go to remain for several weeks for their summer outing, as many will wish to do. The Southern Pacific will sell tickets from any station in California, and from Reno, Nev., to Chico and return for fare and a third on the certificate plan. Buy full fare going and be sure to secure receipt certificate from ticket agent. Have certificate signed by secretary of conference at Paradise and it will be honored for one-third fare in return by Chico agent. The regular fare one way from San Francisco to Chico is \$5.10. The Nor. Elec. Co. will give the same rate as the Southern Pacific, fare and one-third. The S. P. tickets are good going ten days before the Conference, returning up to and including July 31st. The N. E. Co. tickets are good for 30 days. The Butte County R. R. from Chico to Paradise will sell round-trip tickets good July 2nd, 3rd and 4th for 50 cents. Fare and one-third (certificate plan) good going June 20th to July 4th; good returning Aug. 1st. The regular fare one way between Chico and Paradise is 90 cents. Leave San Francisco ferry 8:20 p. m.; due Paradise 8:20 a. m. Union Station at Chico, where change is made. Pullman berth S. F. to Chico \$1.50. The S. P. Co. rates of one and one-third are condition upon the attendance of fifty persons at the Conference, which from present indications will be far exceeded. From the rates here given for board and transportation it will be seen that an opportunity is offered for a summer outing far cheaper than Tahoe or Yosemite, in a region possessing great attractions, though but little known as yet. The pleasures of an outing in connection with the important services rendered the school by the conference will lead the Congregationalists of California to choose Paradise as the place for their summer vacation this year. Send your name to Mr. J. A. Benton, Orloff, Calif., or Rev. J. H. Kimball, San Mateo, Calif.

#### BEING A CHRISTIAN AT THE BALLOT BOX. (Christian Endeavor Topic for May 24th.)

Albert W. Palmer.

I want to take the opportunity of this topic to say a few words about a great evil in this state of California which an aroused Christian citizenship and public opinion ought to banish from the state. I refer to race track gambling.

It is a common-place of economics that gambling is against the public policy. It always results in economic loss to the community, for money and energy expended in gambling are absolutely unproductive. The gambler is a parasite; he beats the world out of a living; his support is the burden of some productive laborer. Gambling also results in economic loss to the gambler. Suppose he wins; the winnings go to play larger stakes or are squandered in dissipation. Suppose he loses; the losses represent losses of comfort and self-respect; they mean misery, or disgrace, or even suicide. In addition gambling is morally harmful to the public and the individual. It destroys habits of thrift and industry; it begets a desire to live without work; it places great temptations in men's way. No

business man in his senses would choose a race track gambler as his cashier. Why?

If all this is true, then the people of California ought to awaken to the fact that **the Emeryville Race Track is simply an enormous gambling machine.** The same statement would probably be true of the Arcadia Track near Los Angeles, but I can speak concerning the Emeryville Track with authority, for I spent a recent Wednesday afternoon there and I know whereof I speak. Let me tell you what I saw:

I paid \$1.50 at the gate and entered a well-kept park. Following the crowd I reached the grand-stand and sat down to look around. In front of the stand was the well-kept track, the black and yellow flags of the Jockey Club were floating in the breeze, and beyond, as a background, the beautiful Berkeley hills. It was all so fair and peaceful, surely there could be no evil here! Continuing my explorations I discovered underneath this grand-stand a large open hall, with eighteen curious stands, each about the size of a tamale wagon, down each side. There were two more stands outside the hall, making thirty-eight in all. Each stand had above it a little blackboard having on it a list of the entries for the first race. It flashed over me that these were the bookmakers' stands. The crowd was gathering fast and the large betting hall was filled almost to suffocation. I tried to estimate the number present, and feel that a conservative statement would be that the hall contained 1,000 men. In addition there were a few more men and at least two hundred women in the grand-stand above. There were some hard-looking characters, but it was an orderly crowd, though not at all in a holiday mood. **They were there for business, and that business was gambling,** as I soon found out.

At a given signal the betting began. Each of the stands was occupied by five men. One posted on the blackboard opposite the name of each horse the odds offered to prospective betters. At his side stood a man with a field glass, who kept track of the odds being posted at other stands across the hall. Inside each stand three men were hard at work receiving and recording bets and issuing pool tickets. I had been told there were some thirty bookmakers at the Emeryville track, and, in my innocence, I had expected to see some thirty men standing around in the crowd with notebooks ready to take such bets as were offered them. **I found, instead of thirty bookmakers, thirty-eight times five, or one hundred and ninety men engaged in bookmaking.** And those hundred and ninety men had no time to loaf; they worked as if dear life depended on it. They were as busy as the man selling ferry tickets for the five-forty boat. But these were no ten-cent tickets! Only two of the thirty-eight stands condescended to take such small fry as one dollar bets. In thirty-six stands the bets were all two dollars and over. I found a place high up in a balcony where I could watch the money roll in. As the time of each race drew near the crowd would literally surge around the bookmakers' stands, holding money in upstretched hands for the bookmakers to take and replace with pool tickets. I never saw so much coin change hands in a short time, and most of that coin was gold, not silver. One can imagine that the one hundred and ninety bookmakers, working as fast as they could work, did some business in the course of the afternoon, with its six races. Nor was the gambling confined to the men. The gallery where I stood was crowded with women, and they, together with many more in the grand-stand outside,

placed their bets through a corps of uniformed official messengers.

I have not said anything about the racing, because that was clearly an incidental interest. Many of the men got out of the betting hall only in time to see the finish, and the heart of the crowd was in the gambling hall, not with the splendid horses on the track.

**What does this gambling machine cost California?** I understand the bookmakers pay some \$3,600 a day for their privilege. At a conservative average attendance of 1,000 the gate receipts would be \$1,500. The 190 bookmakers must average a minimum profit of \$5 each. It is doubtless much more. They would not work for less. One hundred and ninety times \$5 makes \$950 more, or a total daily minimum net expense to the people of \$6,050. For a racing season of six months this means \$1,089,000. To this must be added the profits of the bar and wine room, the profits on pools sold off the track and the cost due to crime growing out of the race track. All this enormous expense is absolutely unproductive and a tax upon industrious and productive laborers.

**The evil is not confined within the race track fence.** It is current newspaper comment that pools are sold openly in San Francisco cigar stores. I am told they are sold, only less openly, in Oakland. Many clerks are in the habit of playing the races for small amounts. The amounts become larger, and then comes embezzlement and suicide. A prominent business man tells me "There is probably not a large employer of labor in Oakland who has not paid a bill to the Emeryville track some time during the last ten years." Even small boys from good homes in Berkeley have been recently discovered playing the races.

Surely the time has come to stop this evil. **Only a state law, demanded and backed by a healthy public opinion, can reach the Emeryville and Arcadia tracks.** But why should we not have such a law? A bill to this end passed the last California Assembly but was killed in the Senate. One splendid way to be a Christian at the ballot-box in California would be to see to it that the man who receives your help to the State Legislature is a man who will support an anti-race track gambling bill. If you want more information, address The California Anti-Race Track League, 2117 Addison St., Berkeley, Cal.

## THE SAN JOAQUIN VALLEY ASSOCIATION.

C. N. Queen.

The San Joaquin Valley Association seems to be in a healthy condition, as was evidenced at the meeting held with the church at Tulare last week. The people there, under the leadership of their new and efficient pastor, Rev. W. N. Burr, having made ample provision to entertain the Association, gave to the visitors an exhibition of what a resuscitated church may do in a very short time, led on by one whose leadership is such an inspiring character.

During the past year quite a number of the churches have changed pastors, and that placed the responsibility of the Association work upon the shoulders of a few men. Rev. R. H. Sink of Stockton was therefore the legitimate moderator and leader. He and H. K. Sankian, of the Armenian church, and C. N. Queen, of the First church of Fresno were the only ministers who had been in a former association meeting. R. B. Dun-

lap of the Oleander church was chosen scribe, W. N. Burr of the entertaining church, the registrar and treasurer. A Home Missionary committee was constituted with R. H. Sink, C. N. Queen and A. J. Bryant.

The Association has made some progress during the year. A new church has been built at Ceres, under the supervision of Dennis Goodsell, and a Japanese mission house at Fresno, where a branch of the First church has been organized, having 30 members, with J. K. Fukunaga as pastor. Near Sanger a German-Russian church was organized April 6, and the cornerstone for a new building was laid April 12. This church was organized with 28 members, and for the present is being ministered to by Frank Egerland of the Zion church in Fresno. The Zion church is building a parsonage which will be ready for occupancy about the first of the month. Also a new church building is being projected in Porterville along institutional lines, under the leadership of A. G. Bryant who came to it in October. All these features of material progress were brought out and commented upon, together with other noteworthy evidences of material growth among other churches.

Among other themes for discussion came "Two Months After the Torrey Mission," by C. N. Queen, who gave this estimate: "The evangelist left a clean record, a thinking public, a growing conscience, a determined church and a reconsecrated ministry."

An interesting book review of W. J. Dawson's "A Prophet in Baylon," was presented by W. N. Burr, which served to whet the appetite of not a few to an early reading of the same. Considerable interest was created by "The Church and the Moral Revival," spoken to by A. G. Bryant of Porterville, and "What Can our Churches Do About It," by R. B. Dunlap of Oleander. They noted the fact that this revival was on and deserved the support of the church employing wise ways and means.

The work of the Woman's Home Missionary Union was ably presented by Mrs. Mary L. Drury of Stockton. Miss Jessie R. Hoppin of Micronesia regaled the hearts of all with her recital of work in the islands. H. Melville Tenney spoke for the American Board making clear the possibility of gospelizing the world in the next twenty-five years. L. D. Rathbone brought the Association home again with the recital of some facts relative to the needs of the California work.

"Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual," was the text of the sermon preached by Rev. R. H. Sink, and the sermon was easily the feature of the Association. The theme was "The Too Much Neglected Mission of the Church and Ministers;" and during the sermon special review of Thomas Dixon, Jr.'s article in the current number of The Broadway Magazine, upon, "Is Christianity on the Decline?" was given.

The fellowship of the meeting was specially inspiring. The ladies of the church served luncheons in the church parlor noon and evening both days, to the delight of the delegates. Mrs. Burr, the pastor's noble wife, and Holland, the son, added much to the pleasure and profit of the meeting. In all it was a delightful occasion. The ministers and representatives from the churches, and visitors, returned from the association having been blessed of God and strengthened for added duties in service and sacrifice.

## THE SAN DIEGO ASSOCIATION.

Nine Congregational churches of the county were represented by delegates. Four other churches of the county have maintained only Sunday-schools the past year, and the only remaining member of the little group of churches, National City, was reported to have no interregum in its pastorate, even though Rev. E. S. Hill has regretfully been granted a release. The delegates elected Rev. A. E. Tracy of Chula Vista, moderator, and Rev. E. B. Adams of Ramona scribe. Of the seven other churches represented, the First Church of San Diego is still without a pastor; the Logan Heights Church of San Diego has called Rev. Stephen G. Emerson from the Lake Avenue Congregational Church of Pasadena to succeed Rev. E. E. P. Abbott; Rev. G. F. Mathes, Ph.D., continues to serve at Escondido with general satisfaction; Rev. N. N. Bormosa has worked with great energy and zeal in the group of three churches at Lemon Grove, La Mesa and Spring Valley; and Rev. E. B. Adams of Ramona has held occasional services at Poway.

The two days of the Association were marked by meetings of a very high character, harmony of program and discussion, evangelistic fervor and delightful fellowship. One of the interesting features of the session was made possible by the absence of some of the speakers and by the smallness of the Association, namely the amount of time allowed for general discussion of topics presented. This feature is too often lost sight of in the arrangement of such programs, and was productive of greater benefit from the several subjects than when they are treated only from the point of view of one or two speakers.

Papers and addresses were as follows:

Where Are We in Temperance Reform? by Rev. N. N. Bormose; The Message of the Preacher, by Rev. E. E. P. Abbott; How Does Christ Save? by Rev. E. B. Adams; The Mission of the Church to the Sick, by Rev. E. E. Tracy.

The sermon was by Superintendent Maile. One afternoon session presided over by Superintendent Case was given to Sunday-school work.

How to Reach the Children Through the Primary Work was considered by Mrs. E. B. Adams; The Forbush Way of Teaching, by Rev. H. P. Case; Organized Classes, by Mr. E. M. Tavern. There was also a Round Table Discussion led by Superintendent Case.

The last evening Dr. Kingman spoke concerning Pomona College and on Foreign Missions; Superintendent Maile spoke on Home Missions, and Rev. G. E. Mathes on Church Building. E. B. ADAMS.

## SARATOGA MISSIONARY SETTLEMENT.

### To Rent.

A pleasant six-room cottage, beautiful for situation; also a choice and safe horse, with commodious carriage, for gentle hands. Address Secretary or Treasurer Saratoga Missionary Settlement, Saratoga, Cal.

We regret the omission this week of our Home Department and all the special matter for the young people except one short article. We know that many of our readers prize those departments.

# Among the Churches.

## California.

**Sacramento.**—Ten persons were welcomed into the church fellowship last Sunday, making the present membership 328.

**San Lorenzo.**—The Rev. F. A. Bissell, recently of Sebastopol, has been supplying at San Lorenzo for several weeks, and will continue indefinitely.

**Avalon.**—At the communion service May 3rd, the pastor had the privilege of welcoming upon confession of faith, the younger son of Deacon and Mrs. E. J. Whitney, who have meant more than can be told to the church ever since its organization.

**Etna Mills.**—Rev. Leland D. Rathbone, superintendent of California Home Missionary Society and the pastor of the Etna Church, conducted a series of special services from April 24th to May 3d. The church and community received much good. There was a quickening of the spiritual life of the church, a number reconsecrating themselves to the service of Christ and nine confessing him for the first time. The church is very grateful both to Mr. Rathbone personally and to the fellowship of churches which made it possible for him to be among us.

**Campbell.**—The annual roll call and supper of the Campbell church was held on Thursday, April 30th. A large proportion of the members were present to hear the reports of the officers and enjoy the social event. The report of the pastor was optimistic and encouraging and other reports showed a satisfactory condition of the church, although it has suffered the loss by death of two of its members and by the removal of a large number to other homes. The five years of his ministry have strengthened the bond between pastor and people and a spirit of cordial co-operation invites them to active work. It is a pleasure to all that a substantial increase in salary is promised for next year.

**Eureka.**—All the organizations connected with the church are doing fine work. The Sunday-school is large and enthusiastic. O. W. Lord is the efficient superintendent. The pastor has a large and growing Bible class and a Home Department with 50 members has just been organized. The Woman's Missionary Society, though little over a year old, is doing splendidly. The pastor will this year preach the memorial sermon before the G. A. R. and their friends, also the memorial sermon to the Modern Woodmen. Secretary Wikoff spent a few weeks in the county recently and the churches did nicely by the old building society. The Humboldt Association will convene May 20th and 21st in the Eureka church. We expect this to be an inspiring session. Dr. John B. Koehne has just closed a series of lectures on the reasonableness of Christianity. These lectures were given in the Ingomar, the finest theatre of the city. They are largely attended and did, without doubt, a great deal of good. This church was a party in getting Dr. Koehne to come. Our "street signs" are a monument to the activity of our Men's Club.

**Antioch.**—Sunday, May 3, was a great day in the Antioch Congregational Church. In the morning six baptisms were administered, one of which was immersion. In the evening twenty new members were received into fellowship by confession of faith. Five of this number were children from the pastor's training class for boys and girls. Following the reception of new members was communion, which was most beautiful and made doubly so by the responsive service between the pastor and choir. This addition of twenty makes thirty-three new members within two months. There have also been twenty-one baptisms within two months, several of whom were adults. The pastor and members of the church are much gratified over its affairs, both spiritual and temporal. A handsome new carpet for both auditorium and parlor has just been laid, also we have three new pulpit chairs upholstered in leather. A

new organ, for which we paid \$450, was used on Easter Sunday for the first time. This organ is a beauty. Its two banks of keys and numerous pedal boards give it richness and great range of tone, adding much to the musical service of the church. A new individual communion set was used last Sunday for the first time. The new hymnals for the church have just been purchased. A new platform large and roomy, with broad stairs, gives the church entrance a very imposing appearance. A cement sidewalk has very recently been laid in front of the church and its adjoining property and we expect to paint the church within a month or so. A week ago last Sunday the Odd Fellows and Rebekahs, wearing their regalia, attended our church in a body. This is the first time that any lodge here has attended church in a body and it caused much interest, and was a splendid service. Every seat was filled and every available standing place was occupied, even out in the vestibule. All our people are happy over the progress of our church. We are very proud and fond of our pastor and his wife, and they both seem happy here with us and reciprocate the kindly esteem in which they are held.

## Washington.

**Eureka and Prescott.**—These churches have secured Rev. P. O. Fulgham as pastor.

**Spokane.**—The Church Extension Society has been organized and is now ready for aggressive work.

**Clear Lake.**—Rev. S. C. Garrison has resigned and will go to Chicago Seminary for a year's study under Prof. Graham Taylor.

**Seattle.**—Queen Anne Union voted to drop "Union" from its name and is henceforth to be known simply as Queen Anne Congregational Church.

**Newport.**—Rev. H. R. Livingstone resigns to accept the pastorate at Sheridan, Wyoming. The work on the building has not stopped and the first service will be held in it May 17. The dedication will be postponed till some time during the summer.

**Richmond Beach.**—Rev. D. H. Reid has been conducting services at Edmonds and getting subscriptions for a building at Richmond Beach. The Richmond Beach Land Company gave a lot valued at \$400; and the contract for a \$1,000 church, to be completed before August 1st, has been let.

**Spokane, Plymouth.**—Rev. R. Demain Nicholls has been called by a unanimous vote to remain as associate pastor for another six months. Every department of work shows large increase of interest and membership, and the outlook is bright for larger things in the future.

**Elk.**—The new building was dedicated May 3d, Dr. Greene and Superintendent Scudder assisting the pastor, Rev. H. E. Anderson. The building is easily worth \$3,000, but by wise planning and liberal giving of their time by the people the cost was kept under this figure.

**Spokane.**—Arrangements have been perfected for the coming of "Billy" Sunday for a few weeks campaign in the fall. An enormous tabernacle will be erected in a central location and all the evangelical churches will close their regular services and unite in the evangelistic work.

**Grace and Maltby.**—Splendid programs were rendered at both places Easter to record-breaking audiences. Four were received into membership at Maltby and six at Grace. The Sunday-schools are also on the increase, both in numbers and interest. Rev. H. H. Head has been doing hard work and is seeing the fruits of his labors.

**Seattle, University.**—The services were held in the basement of the new building May 3d. Work is rapidly progressing on the superstructure and it is hoped that the whole building will be ready for occupancy within a few weeks, when a full description of this the latest and in many respects the most modern of our Congregational churches in Seattle will appear in The Pacific.

**Kennewick and Pascoe.**—Rev. W. L. Rowan from Colorado begins his work. Kennewick has the foundation in and

some of the structural work done on its building. Rev. Francis W. Reid has been superintending the work, having himself drawn the plans. It is hoped that he will remain in the State to look after some of our many building enterprises. At Pascoe the Rev. Dr. Samuel Greene gave his stereopticon talks on China and Japan. About forty dollars were added to the fund for furnishing the church when it is completed.

**Seattle.**—The greatest Sunday-school convention in the history of Western Washington filled Plymouth Church to overflowing for three days of the past week. It was great not only in numbers but in the spirit of enthusiasm and high courage and large achievement. It reflected intense interest in Sunday-school work, not only in this State but all over the country. It was a convention to make one hopeful for his State and proud to be a part of the church universal. Much of the success of the convention was due to the labors of the assistant pastor of Plymouth Church, Rev. G. N. Edwards, who is president of the Sunday-school association of King county, and who was on the local committee of arrangements.

**Seattle, Plymouth.**—Dr. Van Horn is taking advantage of the interest in the approaching visit of the fleet to present the spiritual meaning of present movements in our nation in a course of sermons to be preached Sunday evenings during May as follows: The Beauty of the Battleships, The Glory of the Army, The Grandeur of the Nation, The Fleet, the Flag, and the Future (extending a special invitation to the officers and men of the fleet and the local chapter of the Sons of the Revolution). On Memorial Sunday the topic will be, The Cost, With a Great Price. Very attractive invitations with a picture of the U. S. S. Washington and the flag in two colors have been issued.

**Seattle, Prospect.**—Rev. R. S. Osgood occupied the pulpit May 3rd for the first time. A number of Mr. Osgood's former acquaintances in Iowa were present to join with the Prospect people in extending greetings to the new pastor and his wife. Mr. Osgood's father and mother, Mr. and Mrs. George R. Osgood of Tacoma, were also present. Mr. Osgood and Prospect Church communicants were present by special invitation at the 5 o'clock communion service, Sunday, May 3d, in Pilgrim Church, when the pastor, Rev. Dr. Edward Lincoln Smith, spoke words of Godspeed to the members of Pilgrim Church, who are to transfer their membership to the new Prospect Church. Mr. Osgood responded, telling of his appreciation of the kind greetings that had already been extended him, and expressing his hope for the most cordial sympathy and co-operation between the two churches. Superintendents Scudder and Gale also took part in the service. Prospect is located in a rapidly growing section of the city and will start with several families from Pilgrim Church who live in the neighborhood. This is Pilgrim's first attempt at swarming, and as the two churches are so near each other the experiment will be watched with deep interest. There seems to be plenty of room for both congregations.

#### SOUTHERN CALIFORNIA LETTER

On Sunday, May 3d, our church at Bakersfield held the first anniversary of their Chinese Mission. Rev. Dr. Pond was present, also Lee S. Hoag, the Chinese pastor, was present from Los Angeles.

Mrs. Harriet Buss has been the competent leader of this work, and Miss I. T. Sharp is the teacher in the school.

Pastor Fuller received into the membership of the church seven on confession and three by letter. Mr. Fuller has been pastor of this church for eleven years, and during this time has not only effectively developed his city work, but has exercised a wise oversight upon the developing opportunities in the extensive region surrounding. It was largely to his perseverance that the Kern County Association of Congregational Churches and Ministers was formed two years ago and now includes eight churches.

On March 8th, Mr. Fuller led in a movement which resulted in the formation of a church at Maricopa in the oil-producing region. Male members uniting, seven; female, fourteen; by letter, eighteen; on confession, five. Seven denominations are represented. The Sunday-school enrolls fifty with an average attendance of thirty-five to thirty-

seven.

A \$3,000 school house is being erected, and will serve as a church meeting place until a church edifice can be secured.

At McKettrick, a village on the same line of road, was organized on April 28th. The church numbers thirty members, eleven men and nineteen women. On confession of faith eighteen, by letter or statement twelve. A Sunday-school is held at this point, also at the railway terminus at Olig, three miles beyond. Since March the work Mr. Fuller has added involves visits to these localities, where he has conducted very acceptable services. Rev. O. F. Thayer, our pastor at Kern, and Rev. A. L. Knudson of the Rosedale field, supply this new work occasionally. A suitable pastor will soon be located on this new field.

The erection of a brick church at Kern is progressing very favorably under the leadership of Pastor Thayer. The total cost will be about \$5,000, and the result will be a very attractive edifice of unique architecture, and with fine accommodations for the boys and men's social rooms, and ample space for the women's rooms.

Much credit is due Mr. Thayer and his people for the self-sacrificing efforts made.

Our church at Wasco is also building a house of worship led effectively by Rev. A. L. Knudson.

On Sunday evening, May 3d, Secretary John L. Maile supplied the church at Oil Center in the absence of the pastor, who was supplying the church at Buena Park. On Sunday, May 10th, Rev. Thomas E. Watt of Barstow supplied the Oil Center Church, and Rev. M. D. Reid preached at Barstow.

Rev. Ansel E. Johnson, pastor of our Monrovia church, on Sunday, May 3d, received eight members into the fellowship of the church.

On the same day our church at Sierra Madre, Rev. Dr. James A. Campuell, pastor, received three on confession, rounding out twenty-three accessions in 1907. A fine Sunday-school room with class rooms, costing \$1,200, has lately been added to the church edifice. The enlarged plant is in every way attractive and admirably suited to its uses.

#### San Bernardino Association.

The San Bernardino Association met with the church at Rialto on May 5th and 6th. Rev. James H. Lash is pastor of the Rialto church.

Rev. T. M. Price of Highland was chosen moderator and Rev. Edgar H. Price of San Bernardino was elected scribe.

Women's work in Home and Foreign Missions was presented by the state presidents, Mrs. K. G. Robertson and Mrs. J. H. Williams.

Rev. Messrs. Ferris, Price, Seccombe, Secretary Maile, George Robertson, H. P. Case and H. H. Wikoff made addresses.

Wednesday evening was the college hour for Pomona College. President Gates and a contingency from the college choir were present.

President Gates gave an informing address, and the choir very acceptably rendered a high order of music.

#### Armenian Church.

The Armenian branch of the First Church, Los Angeles, was organized by the council on May 8th; some twenty-one members form the new organization. Rev. Warren F. Day, D.D., was chosen moderator, and Mr. N. Franguellian, scribe. After full consideration the way was found clear to fully constitute the church. It will exist as a branch of the First Church until it is ready by the possession of a house to sustain an independent life. For nearly two years this congregation has been accommodated in the parish house of the First Church and will continue in this relation.

On Sunday afternoon, May 10th, 1908, the services of recognition occurred.

Rev. Dr. Day, moderator, made the report of the favorable findings of the council. Rev. H. H. Khazoyan of Los Angeles offered the invocation and announced a hymn. Rev. H. K. Santikian, pastor of the Pilgrim Armenian Congregational Church of Fresno, presented the Covenant and officially declared the name of the Gethsemane Armenian Congregational Church of Los Angeles.

The pastor, Rev. S. H. Babasianian, gave the charge to the church. Rev. Dr. Day gave the address and right hand to Mr. Babasianian.

Secretary John H. Maile welcomed the new organization to the fellowship of the Congregational Churches of Southern California.

Rev. A. Yeretzian, pastor of the Fowler Armenian church in Fresno county, read the scriptures and offered the prayer of recognition. A solo was finely rendered by Mr. S. Marcho, supported by Mrs. M. M. Jamochian at the piano. The communion service was conducted by Rev. Messrs. Santikian and Babasinian. An audience of about 150 was present. The outlook for this enterprise is highly encouraging.

## Young People

### THE RHYMING NINES.

"Oh, dear me, mamma, my remember is poor when I come to 9-times 8; I say it over fifty times pretty near, then the next time I have to say it I can't tell how much it is. I think the nines are most as bad as the toothache," said Mildred, coming to the kitchen table where her mother was peeling apples for sauce.

"As sure as apples are good to stew, 9 times 8 are 72," said mamma, playfully.

"O-o-o, that makes it easy. I'll never forget 9 times 8 again," cried Mildred. "Please, mamma, rhyme all the nines for me."

"Very well, dear, if it will help you to remember. I will have them ready for you when you come home from school."

Mildred went skipping to school, swinging her arithmetic by the straps, singing the rhyme and feeling she had conquered a very troublesome enemy. When she returned home her mother read her the following, which she readily committed to memory:

It takes no time or thinking fine  
When 9 times 1 are only 9.

Neither are we long in stating,  
Nine times 2 are only 18.  
Nice light bread is made with leaven,  
9 times 3 are 27.  
Are you fond of candy-sticks?  
9 times 4 are 36.  
Bees make honey in the hive,  
9 times 5 are 45.  
Please come in and close the door,  
9 times 6 are 54.  
Wash your hands and come to tea,  
9 times 7 are 63.  
As sure as apples are good to stew,  
9 times 8 are 72.  
The nine this way are real good fun,  
9 times 9 are 81.  
9 times 10 are 90.  
9 times 11 are 99.  
The nines are done, now let's go and skate,  
9 times 12 are 108.—Vivian Bachelor.

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We inaugurate another, which will extend to next January if need be.

We shall succeed. Comparatively few churches have done anything yet. Such success, as a few have attained, if attained by all, would give us more than the required number.

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Train leaves First and Broadway Station, Oakland..... 7:17 a. m.

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